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The account of the reform act of 1832 and its passage through Parliament is especially full and especially good. The writer points out clearly the importance of the act and the fact that it was in the nature of a compromise between the extremely radical demands of one party and the conservative opposition of the other. Issue may, however, be taken with his conclusion that the act created a revolution in the English state system by destroying the balance between King, Lords and Commons and throwing the final decision of all disputed questions into the hands of the lower house. The truth is that the act never could have been passed if the revolution had not already taken place, and if the Lords and King had not already been relegated to a position of secondary importance in the English constitution. What the act did was to furnish means for the completion of a revolution already far on the way to completion.

It is a pity that Mr. Brodrick did not live to give the book its final revision. As already intimated, Mr. Fotheringham was hardly equal to completing the task as well as his elder would have done it. Some minor criticisms connected with the failure to revise thoroughly may be made. For instance, Mr. Fotheringham very absurdly uses the names Peter and Pedro indifferently in speaking of the Emperor of Brazil. He does this constantly and on the same page. Such carelessness is inexcusable. Ibrahim Pasha was the adopted son of Mehemet Ali. It is doubtful if the break-up of the coalition killed Pitt. Napoleon did not need Santo Domingo in order to hold Louisiana, but desired Louisiana in order to carry out his Santo Domingo policy. The bibliography is lamentably weak in foreign titles, and Seknosos for Seignobos is an error sufficient to justify doubt of the compiler's knowledge of the French writer. Finally, it would have been better to omit the chapter on Literature and Social Progress.

RALPH C. H. CATTERALL.

Lord Hobhouse, a Memoir. By L. T. HOBHOUSE and J. L. HAMMOND. (London, New York and Bombay: Longmans, Green and Company. 1905. Pp. 280.)

THOUGH the name of Lord Hobhouse will be known on this side of the Atlantic only to specialists, he played a considerable part in the readjustment of modern English society to changed conditions. As a member of the Charity Commission he was conspicuous in attacking abuses connected with charitable endowments. On the endowed Schools Commission he did similar work. He was partly instrumental in securing wider rights for married women to hold property independently of their husbands. He served in India as the legal member of the governing Council. In time he became a member of the Judicial Committee of the Privy Council and he was made a peer in order that he might aid in the legal work of the House of Lords. He also was, in later years, a member of the London School Board and of the London County Council.

Hobhouse was a Liberal of the old school, somewhat doctrinaire, though in theory he scorned *a priori* reasoning, a little hard and lacking in sympathy, perhaps incapable by temperament of understanding the point of view of, for instance, the New Imperialism. He was high-minded and courageous; his biographer quotes with something like awe the statement that he bearded even Lord Rosebery in the London County Council. So public-spirited and so resolute a friend of freedom was he that, while not agreeing with Bradlaugh's and Holyoake's views, he helped them because their fight was, he thought, the fight for liberty. He could defy the opinion of his order as, for instance, when he was one of the few peers who supported Home Rule and when he declared for radical reform of the Upper Chamber. War with all its terrible consequences he hated, and, when his niece was deported from South Africa because of her agitation against the British concentration camps, he took up her cause with earnest asperity. Though such men serve society well, the biography is somewhat melancholy reading. We hear much of things going wrong, little of their going right. There is no touch of humor or of picturesqueness, though a career such as Lord Hobhouse's must have furnished abundant opportunity for both.

Of abuses in every form Hobhouse was the resolute enemy, and when he was first appointed to the Charity Commission there were plenty of them to attack. Large funds were still devoted to useless or eccentric purposes. The ringers at Abbey Church, Bath, had been bequeathed £50 a year by one Thomas Nash "on condition of their ringing, on the whole peal of bells, with clappers muffled, various solemn and doleful changes, allowing proper intervals for rest and refreshment, from eight o'clock in the morning until eight o'clock in the evening, on the fourteenth of May in every year, being the anniversary of my wedding-day; and also on every anniversary of the day of my decease to ring a grand bob-major and merry mirthful peals, unmuffled, during the same space of time, and allowing the same intervals as before mentioned, in joyful commemoration of my happy release from domestic tyranny and wretchedness."

It required a stern fight to get Parliament to interfere and change such endowments from their original purpose. The same fight was necessary to get the funds of endowed schools really devoted to education and not, as in many cases, to the practical pensioning of useless masters doing nothing to fulfil the purposes of the endowments. Here too were silly provisions to override. A founder at Barton had made a condition under which "All the children are to be taught to read, but none are to be taught the dangerous arts of writing or arithmetic, except such as the lord of the manor shall think fit." The city companies of London furnished another paradise of abuses; with an income of £440,000 a year they spent £150,000 on public and benevolent objects, £175,000 on the cost of maintenance and £100,000 for banquets. Lord Hobhouse's was just the type of mind to get to the heart of such absurdities. In the

wider political world he was against the forward policy in India just as he was against the Boer War. For him, as a Liberal of the old school, the times grew more and more out of joint. Shortly before his death, viewing the New Imperialism and the New Socialism, he said, "There is nothing for the isolated thinker to do but to sit by and wonder what will come next."

GEORGE M. WRONG.

BOOKS OF AMERICAN HISTORY

The Philippine Islands, 1493-1898. Edited by EMMA HELEN BLAIR and JAMES A. ROBERTSON. Vol. XXVIII., 1637-1638. Vol. XXX., 1640. Vol. XXXI., 1640. Vol. XXXII., 1640. Vol. XXXIII., 1519-1522. Vol. XXXIV., 1519-1522, 1280-1605. Vol. XXXV., 1629-1649. Vol. XXXVI., 1649-1666. Vol. XXXVII., 1669-1676. Vol. XXXVIII., 1674-1683. (Cleveland: The Arthur H. Clark Company. 1905-1906. Pp. 370, 323, 301, 299, 367, 453, 325, 308, 307, 287.)

THIS large undertaking, despite the lack of appreciation with which it has met, goes forward with great promptness on the publisher's part and with much faithfulness of effort on the part of the diligent editors. Of the twelve volumes issued during 1905, four are here before us for review, in which matters ecclesiastico-historical dominate, while the volumes XXXIII. to XXXVIII., issued during the first half of 1906, are more general in character.

The "ecclesiastical appendix" occupies nearly all of volume XXVIII., while the Dominican history of Friar Diego Aduarte takes up two-thirds of volume XXX. and the entire two succeeding volumes. The appendix in question is a very useful compilation and translation of extracts from published works, from Colin's *Labor Evangélica* (Madrid, 1663), which goes back to the earliest missionary days, down to the Jesuit father Algaé's survey of the state of church and religion in the Philippines at the collapse of Spanish rule. The Jesuit Delgado and the Franciscan father San Antonio show very well the state of the Philippine church in the first half of the eighteenth century, after the most active missionary work was over. The best selections of all are the general discussions of matters religious and ecclesiastical in the Philippines by the French traveller Le Gentil (*Voyages dans les Mers des Indes*, Paris, 1781), the German traveller Jagor (*Reisen in den Philippinen*, Berlin, 1873; in the Philippines in 1859), and the Spanish official Sinibaldo de Mas (*Informe sobre el Estado de las Islas Filipinas en 1841* (Madrid, 1843). The statistical tables of the church (on population, parishes, etc.), taken from the Bazeta and Bravo *Diccionario* (Madrid, 1850) and a recent history of Philippine Recollects (Manila, 1879), fill a place,—but the narrative passages from the latter are not altogether reliable. Besides prefixing